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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

CORRESPONDENCE ABOUT FOURIER.

Boston, June 4, 1877.

J. H. NOYES, Esq.:

DEAR SIR:—Thank you for publishing my communication. I felt that I could state the facts better perhaps than any one else could who would, and I should like to have another chance to say a few words suggested by your comments. I don't wish controversy—I want to get at truth and help others to it. I think you have been misled as to the causes of the actual failure at Brook Farm, and that a different lesson should be (or at least may profitably be) drawn from it.

May it not be possible to reach a knowledge of social principles upon which all can agree and which will reconcile Communism and Liberty, so that instead of appearing to be the grave it shall seem to be the cradle of liberty, as I fully believe Fourier held. He denounced it as the grave of liberty only when it was put forth as the whole of Social Science to the denial of all the other elements, liberty especially, equally important. The truth is many-sided, and we can not dispense with any side. Will you open your columns for me once more?

Yours truly, F. S. CABOT.

O. C., June 6, 1877.

F. S. CABOT, Esq.:

DEAR SIR:—I shall be pleased to have you write again. I am as anxious as you can be to find some common ground on which Fourierists and Communists can stand in harmony. But in view of the evidence presented in the first article in our paper of June 7th, which was prepared and in type before your letter came, I do not see how it is possible without a very great change of views on the part of the Fourierists. The difficulty is not on our side. We accept every thing that looks toward closer relations, but we stand excommunicated by Fourier and his disciples, and even Leland admits us to fellowship only by setting aside the acknowledged dictum of his master. If you can show that there is any place for Communism in Fourier's scheme, I shall be very glad. But it will always be a fault or misfortune to be regretted that the Fourierists have made any compromise seem impossible. You propose a distinction between Communism which suppresses liberty and Communism which does not. But did Fourier make any such distinction? If not, the first thing to be done, in order to reach the common ground, is to renounce Fourierism and commence independent study of social principles. This is what Leland seems to have done; but I

doubt whether Brisbane or Fourierists generally have done so; and until they do, I can not see why they should ask or accept any place among Socialists who believe in Communism.

For my part I have no quarrel with Fourierism, any more than I have with Coöperation or Joint-Stockism in general, except as it makes itself an enemy by bigotry and exclusiveness. I have even hoped that it might prove to be the best form of coöperation. But the essence of all coöperation and even of all human combination is, in my view, the Communistic element which, so far as it goes in each combination, throws down the partition between "mine and thine;" and any system which openly attacks that element, as Fourierism does or seems to do, attacks what I regard as the home and heaven toward which all progress is leading, and freezes the world into a fixity which is good only as a transition.

I said I should be pleased to have you write again; but I must say in conclusion that I should not like to have you throw the blame of the discord between Fourierists and Communists on the latter by alleging that they have made Communism "appear to be the grave of Liberty;" for that would open the way to a personal controversy. I, for one Communist, consider myself a soldier of Liberty, seeking human freedom in the only way that can possibly be successful, viz., by carrying forward individual culture till the demands of public interest will be no restraint.

Yours with much respect,

J. H. NOYES.

Boston, June 15, 1877.

MR. J. H. NOYES:

DEAR SIR:—I had sent my article * before seeing your letter or the last number of the paper. I do not wish to change it, but there are a few thoughts I should like to add, suggested by your letter and the article you refer to, since we are equally "anxious to find some common ground on which Fourierists and Communists can stand in harmony." Perhaps we shall be helped to do this by having a common understanding of what we mean by "Fourierism" and "Communism;" for what you mean by Fourierism is not at all what I conceive to be the doctrines of Charles Fourier, nor what I mean by Social Science; and what you mean by Communism is not what Fourier criticised or might have criticised as being the "grave of liberty." What he meant by Communism, and what is commonly understood by that term, is common property. But you mean by it what I prefer to call Unitism, while you regard Fourierism as a form of Individualism, disregarding or antagonizing Unity. Fourier was so far from having any enmity to Unitism that he recognized the sentiment of Unity as the religious element, and in an important sense as the dominant faculty of the Passions of the Human Soul. He hated one-sidedness or "simplism," to use his term, and he called his greatest work "Universal Unity." He believed preëminently in Integralism, in Wholeness, which is another way of saying Holiness, or Health, or Harmony, or Heaven.

He, like yourself, sought "human freedom by carrying forward individual culture till the demands of public interest will be no restraint," only he went farther than your statement in foretelling a social order in which the public interests are perfectly harmonized with the private, in which the very idea of restraint disappears in that of Attraction, in which the Reign of Charm dispels the Tyranny of Force.

I think we must all agree that the object of human society is to furnish the best conceivable conditions for the production and maintenance of perfect men and women, that in that sense the Individual is superior to Society, the former being the end while the latter is only the means to that end. But the means are indispensable to the end, and as Society is made up of all the individuals, in another sense Society may be said to be superior to the Individual. In fact, one can not exist without the other, and neither can annihilate the other,

* Published in our last.

without self-destruction. Our problem then is to harmonize them.

The attempt has been made by Josiah Warren to solve the problem of a true social order by pure Individualism, while Auguste Comte's sociological teachings subordinate the Individual to Society, and exalt "Altruism" as the saving principle. Both end in tyranny or anarchy.

It is as if one architect should try to build a house without basement, and another should attempt to make his all basement. The real social architect will know the necessity for both foundation and superstructure, and will be able to tell the Basement from the Attic.

I believe then that the common ground on which the Individualists and the Unitists can meet is that of Social Science, and that God has given us in the human reason an infallible means for the discovery of this as of all other sciences. It is true that it is the most complex and difficult of all the special sciences, and the last to be discovered; but so much the greater need of studying it faithfully, and so much greater the satisfaction of learning its laws. I believe the foundation principles have been discovered and demonstrated, and the knowledge I have of them makes it impossible for me to accept either Individualism alone or Unitism alone as true Socialism.

F. S. C.

"COMMUNISM THE GRAVE OF INDIVIDUAL LIBERTY."

New York, June 13, 1877.

EDITOR AMERICAN SOCIALIST:

WRITING last year at my official desk, in haste, with the buzz of business going on around me, and quoting from my memory of studies pursued thirty years ago and wholly neglected for at least twenty, I attributed the words above quoted to Fourier. On your suggestion I have sharpened my recollection and looked where I confidently supposed I could find them—in Fourier's own works; but, to my surprise, they do not appear. I do, however, find in Brisbane's first work, "The Social Destiny of Man," published in 1840, on page 26, among certain mottoes at the head of a chapter, the modified statement as you quote it from the "Concise Exposition," viz.—"All Community of Property is the Grave of Individual Liberty." In the earlier work, however, it is credited to Dean, whoever he may be. I never heard of him before nor since. He may not even have been a Socialist at all, but some political economist writing on the tenure of property. Finding these words where I do, in the first book on Socialism I ever read, I think I must be in error in crediting (or discrediting) them to Fourier. I hope you and your readers will pardon me for the misleading quotation. If I could have foreseen that it would become important to you to point an argument, I would have looked up my authority and given you the *ipsissima verba* and their absolute author.

If my quotation does not hold good, there is less hostility to Communism to be charged to Fourier; and as to *any*, why may not he, as well as other social architects, have the credit of building better than he knew? You need not, however, be at such pains to prove that his followers repudiated Communism—some of them virulently. I have no doubt all the old culprits would come into court and plead guilty; to your indictment. I would for one. But there was a special reason for the general tucking up of skirts out of the soil of Communism, at that early day. The most conspicuous example of Communism for the people, of Communism with any pretension to individual freedom in it, that of Robert Owen, had then recently failed; and the Fourierists in the height of their revival, from 1840 to '45, were taunted with that failure, just as the Socialists of today are reminded that, Fourierism having failed, all social experiments are hopeless and must necessarily burst up. The Communities of Zoar, Rapp, Ann Lee and others, though they had not exactly failed, were yet looked upon as religious despotisms, and not altogether lovely examples to be imitated; and it was feared, if their community of property would not consign individual liberty to the grave, their religion would. No Oneida Community, with its splendid success, existed then to counteract the public repugnance to any thing

like community of property. I very well remember that I had to meet the discouraging consequences of a Communism that had failed or that was popularly odious, and I had to argue, explain or dodge them the best way I could. No doubt the Fourierism of that day, like the fretted porcupine, affrighted at this wandering ghost of something supposed to be dead, erected defensive quills, which would have remained in dormant and peaceful repose if the ghost also had staid down and observed the proprieties of repose. I feel very sure that nearly all the Fourierists of to-day, all the active ones, have no such hostile feeling against Communism, as opposed to Joint-Stock Socialism, as the older ones once had. At all events, speaking for myself, who, as a lecturer, had to meet the question in every assembly and on every stump, and became most perplexed and exasperated by it, I am now as meek as every Moses must be, who mounts a Pisgah height and takes a wide survey of *all* aspects which bear upon the question, and which had been obscured in the valley below.

So much for Fourier and his disciples. Having conceded what I must in regard to their hostility to Communism, I have to claim that Fourierism, the thing itself, the social system which he planned, or, as he claims, "discovered," is not so greatly antagonistic to Communism as you charge, and that that part of your indictment can not so easily be made evident to the jury. There are more resemblances between his system and Communism than there are differences. Indeed there is only one important difference, while there are many affiliations and related features. The one difference is the method of holding property and distributing the earnings or proceeds of labor and capital. Both propose a union of individuals, making a Home rather larger than that of the present isolated family. Both labor under leaders in groups, or squads, or "bees." Both seek the economies and advantages of purchases, sales, and general industry conducted on the large scale, with the important adjuncts of common kitchen, laundry, nursery and hospital. Indeed, on strict grounds of Social Science I can think of no other difference but the one—that Fourierists labor and divide the proceeds, while Communists labor and don't divide. Or more strictly, the difference is even less than that. Communists pool their separate individual capitals to make one common capital for the common good. So do Fourierists; and their joint capital remains pooled year after year, and works permanently for the common good, in the same way that that of the Communist does; only the Fourierists take a little piece of paper called Stock to mark the abstract, invisible limits of each individual's contribution to the common fund, and to determine quantities in the distribution of proceeds to individuals. The individual Communist *owns* his share of the property of the Community, and can not escape that ownership; and he *gets* his share of the proceeds of the common labor as the Fourierist does, only in a less exact and definite way. They both *get* their livings, and the veriest Vanderbilt on either side can get no more. So, when you trim it down to a last analysis, the difference between Communism and Fourierism is a very abstract one, almost a figment of the imagination, which the farther increase of the world's wealth will, in good time, still more nearly wipe out. When there is enough of every thing nobody will claim monopolizing ownership in any thing; and book-keeping, except for very general statistics, will come to an end.

When I think of the Familistere at Guise in France and of the Oneida Community together, I think of them as hives of industry as like as two bees; and not at all of the abstract tenure of their property or how it is distributed. The famed "New Zealander," looking down on them both, could see no more difference between them than he could between a page of French print and a page of English. The difference between them is not vital. All the essential requisites of social life, or of language, are present in both. The brethren in the two homes dwell together in unity and work together for good; and the two pages may tell one and the same story.

So I hardly think you can maintain your affirmation that "the two systems are *essentially* different—one having Individualism for its chief corner-stone and the other unity." The fact is both have both, and for corner-stones too. With but one for a corner-stone the other corner would sink and the edifice would topple. The most that can be done is to favor or emphasize one more than the other. You can not expunge Individualism from a Community, and you can not eradicate Unity from a Phalanstery. The two principles are ineradicable, inextinguishable, and must be accepted and accounted for in every working association of men. The indi-

vidual at Oneida *must* drink his own separate individualized cup of coffee (if it is coffee he drinks) though he gets it out of the Community coffee-pot. He must wear his own individual boots attuned to his own corns, look through his own spectacles adapted to his own eyes (and nose), use his own tooth-brush, sleep in his own bed, or at least his own side of the bed, wear his own smile, and generally live his own life and exert his own influence. These and other individual belongings are inherent and can not be Communized out of him.

On the other hand, the individual in the Familistere must dwell in a unitary residence, dine (with exceptions) in a common dining-room, patronize a common laundry, nursery and hospital, cultivate common lands, and labor in common workshops. These and other common belongings are inherent and can not be individualized out of him. All Socialists then will do well to recognize both Individualism and Communism as counterparting, indestructible principles to be reconciled and utilized, not antagonized and expelled.

On the part of the Fourierists you will hardly find a formula in their literature more frequently written than the phrase, "Variety in Unity"—that is, individuality in integrality, or partness in wholeness—showing that their "corner-stone" is *both* Unity and Individuality, and one as much as the other. They give prominence to Individualism in order to define the rights of the individual, provide for his needs, give due and adequate play to his motive forces, in short to perfect him as an individual so that he, an essential part, may contribute all that is possible of pleasure and profit to the unitized whole. They give equal prominence to Unity for the multiplied force, protection and development it gives to the individual. They seek neither to sacrifice the individual to the unity nor the unity to the individual. Either pushed to extremes is destructive.

I conclude then that, on either plan, *that* Community "that is best administered is best." The Spirit of Socialism, the actual living brotherhood, is the essential thing. Where it "vital breathes there must be joy."

THERON C. LELAND.

CO-OPERATION IN MASSACHUSETTS.*

III.

THE Protective Union in 1850 had over one hundred divisions; in 1852 over four hundred. Protective Union stores were established in many cities and villages of New England. It had its annual and quarterly conventions, and its councils were conducted by men of ability acting under impulses of broad philanthropy. The Board of Trade was one of its most important committees, and its reports show that its members appreciated the great task before them of emancipating Labor and its products from the control of Capital, and abolishing from trade and commerce all unnecessary middle-men. They fully believed that the system adopted by the Union was the correct one, namely, that of "distributing goods on the cost principle, that is, adding to the original cost just sufficient to cover all expenses;" and that by the steady coöperation of all its divisions and concentrating their funds in one central agency, the foundation would be laid for a better and more equitable system of commerce, which would secure to the laborer the products of his industry. They proudly pointed to the fact, that it was acknowledged in all sections of New England that the Union had proved beneficial to the whole community where divisions had been established, because it had induced the working-class to adopt the cash system, and had compelled the traders, in their endeavors to compete with the divisions and their Union stores, to come into market with cash in hand instead of buying on credit.

It was not long, however, before the demons of discontent and inharmony began to show themselves. In the April session of 1851 it was stated that "considerable uneasiness prevailed in the matter of the sale of produce." The Board of Trade "felt compelled to call attention to the growing distrust among the subdivisions." They were jealous of the designs of the Purchasing Agent, and "ready to impeach his motives in every instance where their expectations or fancies were not fully realized." Still it was reported that a large majority of the divisions were enjoying a good degree of pecuniary prosperity, and were well satisfied with the efforts of the central organization in their behalf. The Union continued its rapid growth. In October, 1852, there were 403 divisions, and the purchases had increased to \$1,095,247.94, and the sales of 167 divisions (much less than half of the whole number) amounted for the

*Eighth Annual Report of the Massachusetts Bureau of Labor Statistics.

year ending Oct. 1, 1852, to \$1,696,825.46. But some of the division-stores failed, and signs of general failure in the end multiplied. And it is worthy of special note that the generic cause of failure was the same as it was with the Owen and Fourier Phalanxes and Communities. Owen, in accounting for the great disaster at New Harmony, said: "He wanted honesty of purpose, and he got dishonesty. He wanted temperance, and instead, he was continually troubled with the intemperance. He wanted industry, and he found idleness. He wanted cleanliness, and found dirt. He wanted carefulness, and found waste. He wanted to find desire for knowledge, but he found apathy. He wanted the principles of the formation of character understood, and he found them misunderstood. He wanted these good qualities combined in one and all the individuals of the Community, but he could not find them; neither could he find those who were self-sacrificing and enduring enough to educate their children to possess these qualities." The Protective Unionists had similar "wants," and failed, confessedly, because these wants were not supplied. They said, as early as 1852, "The chief reason of the failure of some of the division-stores is the *incompetency of the persons having charge of them.*" And the absolute necessity of good men was more and more strenuously insisted upon as the years went on. The Board of Government, in their annual report for 1852, urged this view with great force, enunciating principles that we commend to the Community builders of to-day:

"The success of the Protective Union, as with all enterprises having for their object the good of mankind, depends upon two important requisites—correct principles and the proper persons to carry them forward. In our principles we have unshaken confidence, strengthened by every day's experience, and it is hoped that our movement embodies the spirit and devotion which shall render it proof against internal imbecility and corruption, and external aggressions.

"The future of protective union depends upon *men*. Especially should all its offices be filled by those who combine practical business talent with enlarged views of human rights and human duties. We want no mere fanatics to lead us on to nothingness—persons who ridicule the plainest truths of political economy because above the reach of their mental vision, and deny the existence of the very stars because they can not see them at noon day.

"On the contrary, our enterprise requires men who, while they do not forget that they belong to the earth, and are therefore earthy, are not afraid to look upward and onward, seeking for new opportunities to render themselves and their cause useful to the world."

The quarrels which followed over the Purchasing Agent resembled the quarrels over the question of leadership in some of the old Communities. Their first agent gave great satisfaction to many and great dissatisfaction to others. He was requested to resign—did resign, and a new agent was appointed. A special meeting was called, at which the Board of Trade was authorized to appoint two agents, the former agent as one of the two. A part refused to indorse this action, claiming that it was unconstitutional. "Then commenced a battle of circulars that would furnish interesting reading as a history of coöperative efforts."

All this was indicative of the weakness of the Union, and foretold the collapse which came later, in spite of its many good objects and worthy men. Plainly, every organization which calls for a higher grade of character than the common organizations of society must be able to select the best material or improve such material as comes to it, or do both—which perhaps can alone secure thorough success and permanence. Such an institution, for instance, as Mutual Criticism might hold any number of persons in such an organization as the Protective Union, and so improve their characters that they would go along harmoniously, provided they had sufficient intelligence and grace to submit to it.

The New England Protective Union, the Report says, "as an organized effort for the amelioration of the working-classes, practically ended in 1853. As a coöperative effort on the joint-stock plan for the concentration of trade, it succeeded in part probably up to 1857 or 1859. For four or five years after this date a fair amount of goods was purchased through the several agencies." From this statement it is clear that the Protective Union received its death-blow in the quarrel about agents or leadership, which culminated in 1853. An irreparable schism then occurred—each of the two parties claiming to represent the original organization. There were not wanting forcible appeals for union and for the suppression of personal rivalries, animosities and individual self-interest, as witness the following from the Board of Trade:

"It becomes the friends of the Protective Union at all

times, and especially on the present occasion, to make the success and perpetuity of their cause a paramount object. Personal ambition and preferences, and party rivalry, should not be suffered to invade and disturb our deliberations. Our institution was not established to confer favors, but to secure rights; not to build up sinecures, but protect all useful members of the community from the unjust exactions of modern commerce.

"The history of the past warns us to guard well our institutions against the schemes of self-aggrandizement and personal aspirancy [sic]. All popular governments and associations, however correct their principles or however honest their supporters may be, are liable to be invaded by ambition and love of power.

"The members of the various subdivisions of the union owe allegiance to the particular divisions with which they may be directly connected, and should never allow self-interest to overrule their regard for the general good. The same may be said of the subdivisions, as they hold the same relations, in point of principle, to the central organization, that the members of the several subdivisions do to the organization of which they are members. Ours is a confederacy to promote individual and general good, by collective action, and to secure *either* we must be true to *both*. * * *

"It is with feelings of sincere regret that we are compelled to say that the bond of union is broken, and discord is in our midst; that that brotherly love which has been cherished, one toward another, has been exchanged for rancor and hate. Those who have been the warmest friends have now become the bitterest enemies. Those who have professed an eternal allegiance to the interests and welfare of the New England Protective Union, never seeking for place and power only as it might advance the union, are now arrayed in open hostility to your central agency, seeking to undermine the firm basis upon which it had rested, proof against all the designing machinations of merchants, but tottering from the oft-repeated sallies of its pretended friends."

Another difficulty which the Protective Union experienced in common with all organizations looking to the improvement of Society, was the tendency on the part of its professed friends and advocates to lower its objects to the mercenary standard of money profit. The *Journal of the Protective Union* comments upon this tendency in the true spirit when it says:

"The New England Protective Union ought not to fail of its real mission, and prove false to the spirit which gave it existence. The immediate advantages which accrue from union stores, by the way of trade, however important and needful, in themselves considered, are petty and insignificant in comparison with the philosophy which underlies the movement—a philosophy, perhaps, hardly thought or dreamed of by the mass of its beneficiaries.

"If this organization takes deep root in the moral and social structure, drawing life and strength from the immutable principles of universal and impartial justice, it will become a vital, living spirit, and do much, not only to mitigate present wrongs and privations, but also render important service to the cause of man's permanent social, moral and political elevation.

"On the other hand, if narrowed down to the mere idea of present saving—seduced from its high purposes by the spirit of speculation, or the croaking of pretending but false friends—it will become merged into the present commercial Babylon, and gradually die out, leaving an inglorious record of the infidelity of its advocates to truth and duty."

The prediction of the *Journal* was fulfilled; the Union is now merged in Babylon; but the principle of Coöperation is nevertheless still a living, active principle in New England, as our "Report" shows further on.

SYSTEMS OF LAND TENURE IN VARIOUS COUNTRIES.

THIS is the title of a 12 mo. volume of 418 pages composed of nine essays and published under the auspices of the Cobden Club of England, and sold for \$1.75. Each essay was written at the request of the Club, by a gentleman specially fitted for the task, and treats of the land-laws of some great and important country, or of matters pertaining thereto. The mere table of contents is the most appetizing bill-of-fare upon which I have looked for a long time. It is as follows:

I. The Tenure of Land in Ireland; by the Rt. Hon. M. Longfield, late Judge of the Landed Estates Court in Ireland.

II. The Land Laws of England; by C. Wren Hoskyns, Esq.

III. The Tenure of Land in India; by Sir George Campbell, K. C. S. I., M. P. Chief Commissioner of the Central Provinces of India.

IV. The Land System of Belgium and Holland; by M. Emile de Laveleye.

V. The Agrarian Legislation of Prussia during the present century, by R. B. D. Morier, Esq., C. B.

VI. The Land System of France; by T. E. Cliffe Leslie, Esq.

VII. The Russian Agrarian Legislation of 1861; by Dr. Julius Fancher, member of the Prussian Landtag.

VIII. Farm land and Land Laws of the United States; by C. M. Fisher, Esq.

IX. The Law and Custom of Primogeniture; by the Hon. George C. Brodrick.

I know of no single volume that contains so much and such valuable historical information on the subject of which it treats as this. No student of Social Science can afford not to have it on his table, and some of the essays, at least, become thoroughly acquainted with.

The American nation must get out of the condition where one man owns or can own a county, and a single corporation holds in its hands the living of 5,000 people, that is, of a good sized town, who have no share in its management, or our free institutions will be destroyed. But it can not make any wise start to get out without painstaking study of the lessons of history and the experience of other peoples; and this is the best book to begin with that I know. All the essays are resums which give the historic processes and economic results in the most condensed manner. Take the essay on Prussia for example:

By an autocratic act, of scarcely less importance than the abolition of serfdom by Russia in our own day, the King of Prussia in 1807 changed the very foundations of land-holding in that country; and this essay gives a thorough account of the steps taken, the ends aimed at and the results achieved. By this it appears that the "original Teutonic Community [i. e., in the first centuries of the Christian era] was an association of freemen . . . having property in common. . . . The district they held, called a Mark, consisted of three parts; the *Common Mark* . . . the *Arable Mark*," and the *Town Mark* or lot. "The individual marksman was, therefore, . . . joint proprietor of the common land, an allottee in the arable mark, and a householder in the township." "In the Common and Arable Mark the individual was every-where controlled by his peers, and by the customs and usages of the community;" but in his dwelling-house and town lot he was "absolute lord and master."

After this came the feudal system, by which the freeholder was gradually reduced to an "unfreeholder," the processes of which are described. "But the memory of their first estate long lived among the traditions of the German peasantry, and it required centuries before the free communities, who, out of dire necessity had, by an act of their own, surrendered their liberties into the hands of the lords of the manor, sank to the level of the servile class;" i. e., became serfs, or, as it was called there, villeins.

What the Prussian government at length did to change the condition of the peasantry was as follows:

In 1807 it abolished villeinage. At this time there were three classes in society, nobles, peasants and burghers; and each class had its own kind of land, which neither of the others could acquire. Of the peasants there were villeins, who were subject to a lord and must pay him dues, and in some instances were substantially his slaves, except that they could not be sold from the land; and free peasants who had no dues to pay except such as were a matter of legal contract in connection with the land they leased. The whole land system was a system of feudalism, which the Battle of Jena and the peace of Tilsit destroyed. Besides the abolition of villeinage by which all persons became free, it was also granted that "Every inhabitant of our dominion is, so far as the State is concerned, henceforth free to acquire and own landed property of every kind and description;" and each might adopt the calling of the other, except that the lower classes could not become nobles.

The edict of 1807 was negative and partial. The machinery for effecting exchanges of landed property was not provided. On the 14th of September 1811 two supplementary edicts were issued by the crown; the one entitled, "Edict for the Regulation of the Relation between the Lords of the Manor and their Peasants;" and the other, "Edict for the better Cultivation of the Land." "The first is concerned with the creation of new title-deeds for the peasant holders, and with the commutation of the services rendered in virtue of the old title deeds; the second surveys the whole field of agrarian reform, and introduces general measures of amelioration. . . . The first edict branches into two main parts; the first dealing with peasant holdings in which the tenant has hereditary rights; the second with holdings in which he has none."

The crown then gave rules, to secure the government revenue, to secure a share of land to the lord, and certain payments from the peasant to compensate him for his loss of any right in the rest of the land, and to se-

cure the peasant in land of his own. There is not room for any of the details.

In the period which followed this legislation there was a reaction, and many obstacles were thrown in the way of its execution, so that "the completion of the great work of agrarian reform was prevented and kept in abeyance for upwards of a generation." On the second of March 1850 "two great laws" were passed to complete the work; one concerning "Services and Dues," etc.; and the other to establish "Rent Banks." "The former of these laws abrogated the overlordship of the lords of the manor, without compensation; so that from the day of its publication all hereditary holders became" owners outright; and "the services and dues" were commuted into money to be paid at a fixed rate in so long a time. Through the "Rent Banks" the State provided for the redemption of these dues, etc. "The legislation of 1850 was no more than the efficacious application of the principles contained in the edict of 1811. Of the effects of this whole body of legislation the essayist speaks as follows:

"Three great countries—England, France and Germany—began their political life from a similar agricultural basis. In each of them the great conflict between *immunity* and *community*, between *demesne* land and *tenant* land, between the *manor* and the *peasant*, has had to be fought out. In England the manor won; the peasant lost. In France the peasant won; the manor lost. In Germany the game has been drawn, and the stakes divided. Each system has much to be said for and against it."

It is clear to me that there is still another system in which both parties win; and this is the application of the American town-meeting to the administration of the land. This would involve in part the return of society to the original Teutonic Mark system, and in part the working of the land under the supervision of the head men chosen by the workers, and the division of the products on equitable principles to them.

But lack of space forbids me further quotation or comment. Plainly no adequate account of a book so replete with instructive historic information can be given in a newspaper notice. But there are certain lessons which seem to me to be fairly deducible from the book as a whole, which I will venture to present.

One lesson is that the land should always be wholly in the hands of those who work it; or at the very least no one should own any land except he lived on it, and gave his personal supervision to the working of it; so that if he did bear rule over others his daily interests should be part and share of theirs. The law should be such that no other tenure of the land than this could ever come into being. Take the case of Ireland, where at one time a quarter of all the land of the island was owned by those who never or rarely saw it, but who simply used their ownership to extort all they could out of those who did live on it, and who thereby kept all the people on their estates in degradation and misery; and consider the legislation that was made to meet the case, and it is at once plain that the object of that legislation was to get the land into the hands of those who would give personal supervision to their estates. The aim was to substitute a present master, though of no political rank, for an absent one though a lord. Plainly this was a great gain, though a better plan still is beyond it. Absenteeism should be made impossible by law, if need be by forfeiting the land to the worker of it if the owner goes away.

Another lesson to be learned is the fundamental distinction between land as a place to live on, and land as a means of getting a living; or if one may so say, between the homestead and the farm.

And a third lesson is that the home ought to be always inalienable. When once a married pair have located themselves on a spot of land to live there, there should be no earthly power which can lawfully put them off. What I have learned of the Russian Mir or town commune seems clearly to show that this is practicable, and the best possible way.

A fourth lesson is that either large or small farming is desirable according to the tastes and habits and gifts of the people, and the nature of the soil and climate. Some people will do best to work in bodies together, carrying on a large farm. Others will do best working as individuals alone, or two or three neighbors together. Prairie lands, and California plains also, can be worked on a large scale. Hilly and rocky land and poor stony soil can not, but must be worked by small farmers. But every-where and in all cases the land and all implements of work must be held and controlled together with the division of the products of the work by those who do the work.

JESSE H. JONES.

CORRESPONDENCE.

St. Cloud, Minn., June 8, 1877.

EDITOR AMERICAN SOCIALIST:—Your little paper has the right look and the right ring. It is more *progressive* and is doing *more practical work* for the good of Humanity than any other paper extant.

May it live to work out its mission of filling the world with coöperative, unitary, progressive and harmonious homes.

Fraternally yours, A. TENNY.

AMERICAN SOCIALIST.

THURSDAY, JUNE 20, 1877.

ANOTHER batch of comments on the Resignation will be found on the next page. To balance those that are rather hard on the Resigner, we print in full the blush-compelling eulogy of the Milwaukee *Emancipator*. Coming as it does from a representative of Coöperation, it is a cheering signal of the hearty alliance and mutual appreciation which may be expected between all the grades of Socialisms.

INTEGRALISM.

NOTWITHSTANDING we failed in our attempt to get an exhibition of Fourierism from Mr. Brisbane, we are just now obtaining from Messrs. Cabot and Leland information about that system which is valuable and promising. We are glad to see that the apparent antagonism between Fourierism and Communism is illusory, belonging not so much to the essential character of Fourierism as to the policy and representations of its early disciples. The constitution of a government is one thing and its administration by party-officers under stress of circumstances is another. We are ready to believe that Fourier himself was constitutionally as broad in his "integralism" as he is now represented—though his treatment of his Communistic rivals has an ugly look. For instance, the *American Cyclopaedia*—an authority surely unobjectionable—says:

"In 1831, when the St. Simonians began to make a stir in France, Fourier sent forth a bitter pamphlet against them and the followers of Robert Owen, accusing them of utter ignorance of Social Science and of gross charlatany in their pretensions."

It seems a pity that Fourier could not have found something good in these men and their works—some *dissecta membra* of integral Socialism. We are still haunted by the suspicion that Messrs. Cabot and Leland are at the present time more liberal toward un-Fourieristic Socialisms than Fourier himself was, and that Mr. Brisbane is truer to the spirit and record of his old master, when he says in the second article of his series (*Am. So.*, Feb. 6th, p. 35.) after summarily excommunicating the Socialisms of St. Simon, Comte, Spencer, and Krause:

"It is unnecessary to speak of the numerous other systems of Socialism that have been elaborated; for example, Owen's in England and Cabet's in France [and of course Noyes's in this country]. They are all empirical creations of the human mind, speculating upon the vast problem of society without commensurate guide—without chart or compass."

If we can trust our memory of old readings, this is exactly in the lofty vein of Fourier himself; and how Messrs. Cabot and Leland can reconcile such *ex-cathedraisms* with their own profession of liberality or how they can accept them or expect the world to accept them with docile satisfaction from a man who, as they acknowledge, was a "Seer rather than a Scientist," is far beyond our feeble comprehension.

But such mysteries must be tolerated, and we must pass in silence, for the present, many things that seem questionable in the letters of our friends. Meanwhile, it is best now to have a jolly time of reconciliation and integralism all round—let them sulk who will. We will take occasion to magnify *our* integralism, in hope of encouraging a general effusion in that direction.

Wherever we see inspiration we expect to find true Socialism, mixed of course, like gold in the placers, with more or less dirt, but extricable and worth working for, with charity and patience. We extend this principle not only to Fourierism and all the Socialistic systems that Fourier condemned as humbugs, but also to all the varieties of religious Communism. And then stepping out of the circle of professed Socialisms, we extend the same faith to all the movements and enthusiasms of reform. We see latent Socialism in Revivalism, in Positivism, in Spiritualism, in the churches, in the great Corporations, in all Governments.

To us these diversities are all reconcilable by the simple principle of *degrees*. We look upon them as steps as-

cending one above another from the lowest to the highest—the ladder that Jacob saw standing on the earth, with its top reaching to heaven. The upper degree of Governments is next to the lowest degree of Coöperation; the upper degree of Coöperation is next to the lowest degree of Communism; the upper degree of Communism is next to the lowest degree of Resurrectionism—the eternal kingdom of heaven. Humanity is a continuous unit moving on through all these degrees simultaneously. Whatever helps the motion in one degree helps the motion in all degrees. It has been our special calling to help the motion in one of the upper degrees of Communism; but with the wider intelligence that sees the whole motion, we feel just as much interest in Coöperation as in Communism, and just as much in the progress of ordinary Society as in any of the higher movements.

If we do not manifest fully this integralism—if we are still liable to be or to be thought to be too much narrowed down by our interest in Oneida Communism, so much the worse for us; for we have the conception of this wider sympathy for humanity, and shall surely suffer the whips of conscience till we attain our ideal. But let those who complain of our narrowness, consider whether anybody is likely to do better than we have done in leaving a specialty for the general service we have undertaken. One thing is certain, *viz.*, that instead of wishing to push the world into Oneida Communism, we have a sincere dread of all new attempts in that direction for the present; and another thing is certain, *viz.*, that if we do not discharge faithfully and wisely the duties of the central position to which we have volunteered, there will by and by be an election that will put a better man in our place.

The conception on which the AMERICAN SOCIALIST was started was that all the different forms of Socialism have common interests and can be brought into coöperation and unity by a genial process of suppressing differences and magnifying similarities. May we not say that the changing aspect of the relations between Fourierism and Communism, which is seen in this day's paper, evinces the truth of that conception and the success of our attempt?

INFANT SCHOOLS OF CO-OPERATION.

PEOPLE who have read and reflected on the advantages of combination in labor, in household affairs, and in the procuring of supplies, naturally desire to know the most simple and safe ways in which they can begin to experiment. They do not like to break up their present homes and join any new Communistic enterprise, under leaders of whose success they can not be certain. The risks would be too great. It is a serious venture to even join in the organization of a Coöperative Store and put in capital for others to manage. Every organization has to exact certain dues from its members to meet its expenses. Poor men and men of moderate means—the very ones who most need the promised benefits—hold back from such risks. It is therefore a matter of some importance to find ways in which people so inclined may experiment with little or no risk, but with a fair chance of benefiting themselves, and without disarranging their present affairs, or in any way jeopardizing their present resources. How shall we find the simplest and safest steps for beginners?

The little article entitled "Sensible Young Men," which we published last week, contains an idea which may lead to what is wanted. The young men referred to were residents of a small western village, and the sensible thing they did was to club together and buy a quantity of cloth direct from the manufacturer, from which each had made such garments as he required. This was coöperation confined to a single venture, with a distinct object; to save money. The venture did not require any expense in the way of organization. All that was necessary was to determine how much cloth was needed and delegate the most competent person to do the buying, each person contributing his proper share of the purchase money. The experiment was so simple that there was little or no danger of failure, and the risks were so slight that if it had failed no one would have been seriously crippled. We think it was an excellent idea. People should be encouraged to begin with just such simple forms of coöperation as that—coöperation for a single venture. We hope to hear of many such experiments, and would be glad of direct reports of the success attained, for the benefit of our readers. There are many other articles of daily consumption which could be bought at wholesale by the smallest villages, if all the inhabitants, or any considerable number of them, would combine. In the item of coal, for example, if ten persons should agree to buy together

and take a ton each, they could order a car-load at the rates paid by their coal-dealer, thus saving for themselves his profits. After sufficient trial of such simple ventures people will proceed, with confidence of success, to coöperate in more difficult and complicated matters, until, as they become thoroughly acquainted with each other and with the advantages of the mechanisms of coöperation, they can gradually combine all interests. Then they will have realized Communism. The series of single ventures which we have suggested might be considered as *Infant Schools of Coöperation!* Other, and possibly simpler, operations will occur to the minds of our readers. People are impatient to initiate practical measures. Let us have a discussion as to the best and safest ways to begin.

CLASS DISTINCTIONS.

Pontiac, Mich., June 11, 1877.

EDITOR AMERICAN SOCIALIST:—Some one asks, "What is to be the outcome of these religious revivals throughout the country?" What have they done previously? Evidently they did not help the world much or the present revivals would not have been necessary.

Society is dissatisfied and has always been so, and these movements seem to be struggles to realize something higher and better. But in a little while they subside, the afflatus dies, and men return to their old ways. Intemperance, or inattention to religion, are merely effects of surrounding conditions. Is it not plain that we must change the conditions before the improvement can be permanent? Looking in upon society as from another world, we find the conditions are not favorable for temperance or the growth of the Christian spirit. Society is divided into antagonistic classes at variance in position, interests, cultivation and every thing else. There is no common bond of union, except temporarily, as in these revivals, which soon disappears under the old antagonisms.

Can the wealthy and refined, who live in palaces and employ hundreds of men and women, be ever brought into fraternal relations with their employes, huddled in tenement houses, ignorant, and often only a few degrees above the animal? Never. And yet this fraternity and equality of conditions and surroundings is the great aim of Christianity and Communism. It would therefore seem as if Christianity and Communism must fail generally in the future, as they have done in the past, unless social changes destructive of existing antagonisms are introduced.

So the question comes up: Shall society be reformed through the correction of existing class antagonisms, or shall Christianity and a Republican government be a failure? Class-distinctions have become oppressions more potent for evil than despotic governments. They tend to take every thing from the many and give it to the few. They crowd the masses of mankind into hopeless servitude, and make them a permanently debased class, in defiance of the church, the school and the ballot.

The men in kid gloves do not care to handle this dirty labor-question. But it is coming irresistibly to the front, and demanding a settlement, and a permanent settlement can only be effected by fixing the future status of labor. Shall it be serf, as now, through the continuance of class divisions, or shall it be free, through some modification of coöperation or Communism? The one condition involves incessant conflicts, "strong governments," police, prisons, and a relapse into ignorance. The other necessitates the abolition of class distinctions, more equality in advantages and surroundings, more enlightenment, a higher civilization, and more general happiness.

To-day these two hostile systems of individualism and Communism are confronting each other. There can not much longer be peace between them. The one will demand the destruction of the other. The question is not as to what particularism shall be established, but whether some classes shall hold in their hands the destinies of other classes, through control of their labor, their wages, their status, and their surroundings. How shall we unite these hostile forces? How bring them harmoniously together? How prevent the vast wastes growing out of incessant conflicts? How do away with the growing bitterness? How inaugurate a new era of civilization and progress? There is plenty of work here for the Christian, the philanthropist and the reformer. It is one of those social problems that must be satisfactorily solved, no matter what the cost. Is it not worthy of the fullest discussion?

J. F. BRAY.

COMMENTS.

Our correspondent asks some questions not easily answered, and those relating to class distinctions seem absolutely unanswerable except on the basis of new social conditions. Its evils are, as he represents, enormous, and Communism or some form of coöperation is their only possible cure. Any forcing of equality by legislation or war will only afford temporary relief at best. The strong will crush and crowd the weak so long as the rule of life is, "Every man for himself." Were the wealth of the world equally distributed to-day

among all its inhabitants, the grab-game principle remaining every-where in force, it would be only a short time before the miseries of inequality would prevail, and the work of distribution require to be done over again. Class distinctions and all their evils must prevail until the different classes are organized into families or Communities or homes of some sort, in such a way that it shall be the duty of the strong to protect and aid the weak, instead of despoiling and oppressing them: they must prevail until the same conditions of culture and happiness are within the reach of all, as they are in every well organized family. It is not expected that the members of a common household will all be equally cultured; some will make better use of their advantages than others, and some will develop talents in different directions from others; but it is expected that all will have equal access to all the means of culture and happiness which their home affords; that they will fare alike in respect to food and clothing, and, so far as their ages and individual peculiarities allow, have similar labors, cares, recreations and studies: in a word, all invidious distinctions are excluded from the well-ordered family.

Our correspondent thinks it impossible to bring "the wealthy and refined" into fraternal relations with the common laborer. But this is what Communism accomplishes—making large homes as free from class distinctions as any smaller ones are. It points to Communities which include in their membership the different classes of common society: the wealthy and the poor; the learned and the unlearned; ministers, doctors, lawyers, judges, editors, teachers, on the one hand; and merchants, mechanics, farmers and common laborers on the other—which are free from quarrels about class distinctions, because all enjoy substantially the same conditions and privileges—all laboring in their different ways for the common good. The Oneida Community includes representatives of the learned professions, "the wealthy and refined," and also farmers, gardeners, blacksmiths, shoemakers, tailors, painters, carpenters and day-laborers; and yet it furnishes an illustration of the very fraternity of relations our correspondent considers so desirable and impossible of realization. And with even a single illustration of this kind, no one should despair of general harmony, or write the word "never" in the way he does, or pronounce Christianity and Communism failures.

THE ABDICATION OF NOYES.

From the Providence Journal.

JOHN HUMPHREY NOYES, the spiritual director and autocrat of Oneida Community, has formally transferred his authority to his eldest son and retired. Less famous or infamous than Brigham Young, his character presents some striking resemblances and differences in comparison with the Mormon leader, and the success of his empire was due to the possession of similar qualities, while its lesser extent was the result of accident and education. Young is a man of coarser type, uneducated, and with that wider scope to his ambition which comes from ignorance of unsurmountable barriers.

Noyes, on the other hand, was too well educated to believe in any such silly mummeries as those of Spaulding's Bible, or to have faith in a foundation of a kingdom of the saints. He sought seclusion rather than exile for his Community, and toleration from quietness and good behavior rather than defiance from physical strength or terror from assassination. His followers were of a better educated class than the Mormons, and had to be ruled with a finer rein and more delicate whips; but by all accounts he was equally the autocrat, the spiritual and physical director of his Community, as Brigham Young of Mormonism. The financial success of his scheme was due to his business talents, and the very existence of a Community based upon the violation of almost all the nobler instincts, as well as some of the strongest selfish propensities of the human race, has depended upon his extraordinary executive abilities and power of control. The sincerity of his faith in his own theories is also not to be doubted any more than that of Young, and like a monomaniac one-half his brain has been folly and madness, while the other, the executive half, has been in the most clear and efficient state. Outwardly he has avoided notoriety and taken pains to spare the prejudices of those who did not come near enough to spy the inner rottenness of his creed. Except in their private life the Oneida Community has been peaceful, law-abiding and of good repute within its neighborhood. Otherwise it could not have existed as it has done; but it is justice to Noyes and his disciples to say that they have had apparently no desire to disturb the world. Whether Noyes has really retired from supreme authority or only desires to accustom his son to rule and the Community to obey, and thus prepare for the perpetuation of his kingdom, while he really retains the direction in secret, can only be guessed. Upon him alone depended the existence of the society, and

upon the perpetuation of similar qualities in his successor will depend its continuance, as to a certain though less extent is true of Brigham Young and Mormonism. The chances are against both, as two such men as Noyes and Young are much rarer than great generals or statesmen.

It is singular that the United States in the nineteenth century should have been the home of two such remarkable movements, and the future Buckle may trace the cause either in our climate or in the mixture of our embryotic civilization and liberty, as the orthodox, if there are any orthodox in the next century, may ascribe them to the direct intervention of the devil. We may be thankful that neither will survive to perpetuate their shame, and whatever may be said of our country in the nineteenth century, it was not ready for a Mohammed or a prophet of Munster.

The following was sent us by a friend. We do not know from what paper it was clipped:

"The immediate future of the Oneida Community is somewhat problematical, for John Humphrey Noyes has retired from the Presidency after maintaining undisputed authority for over thirty years, and yielded the scepter to his son, Dr. Theodore Richards Noyes, who it is said inherits his father's administrative and regulative qualities. The elder Noyes has certainly demonstrated that a false system can be almost morally balanced by the force of an honest and positive personality. Mr. Noyes is a Dartmouth graduate, and he was a student at Andover and Yale theological institutions. But a Methodist perfectionist switched him off the track he had started upon, and he then took his perfectionism into a channel that doubtless astonished his teacher. He believed in the communal principle, and its extension even to the family relations. As he could not carry out his ideas in his native Vermont, he went to New York State and established the Oneida Community, of which he has since been the patriarch. He insists that persons must become perfectionists before they become Communists, and it would seem a very proper precaution. While execrating the system that he has established, we can hardly help admiring the brilliant ability of the man who appears to honestly believe what he advocates, and who has given it an outward respectability that can not be criticised. Of course the disruption of this Community is but a question of time, for it is not the principle advanced but his own executive ability that Mr. Noyes has seen triumph."

From the Milwaukee Emancipator.

"GOOD NEWS OF GLAD TIDINGS."

"THE AMERICAN SOCIALIST" TO BE BROUGHT TO THIS LOWER WORLD.
HAIL, ALL HAIL!

It appears that the AMERICAN SOCIALIST is about to leave Oneida, and under the control of Mr. J. H. Noyes, who for thirty years has been closely connected with the Community, will be removed to some point where the circulation will become larger, and the paper more potential in the advocacy of the idea to which Mr. Noyes has given the ability of one of the best trained minds in America.

A man of great culture and research is thus about to add an element of strength to the agitation in the outside world that the cause has needed very much. He in a peculiar manner has identified his life with what, at one time, was regarded with the greatest disfavor by the world at large. More than any other man in America, Mr. Noyes has by his fine qualities as an organizer disabused the public mind.

Agitation is a great factor in producing public opinion, but in the absence of demonstration the agitator finds all the avenues of approach to the minds of men barred against him. He who has been talking in favor of coöperation has, by the signal success of Oneida, been enabled to turn the tables on his adversaries many times by merely the mention of the word. Frequently when we have heard the Socialists called madmen and fit subjects for "Long view," the reference to the signal work of Mr. Noyes and his co-workers has been the means of gaining a respectful hearing that otherwise could not have been obtained.

We long since would have gone to Oneida and enjoyed its peace and quiet, its certain life, its moral and intellectual pleasures, had it not been that we felt it a duty to stay outside in this abode of misery, and point to "thy kingdom already come on earth." Higher wisdom has never been displayed than that of "fleeing from the world" and establishing a base of supply in every sense of the word, and then at last "going out into the high ways and hedges and compelling men to come in" to the embrace of truth.

Moral courage must be a peculiar attribute of Mr. Noyes; none more than himself knows the difference between the cozy home he is about leaving and the "Hell hole" he is coming into. Thanks to the influence that has thus at last given to humanity such an inestimable boon. Surely the most desponding heart can hereafter be buoyant and full of hope. Without ever having seen Mr. Noyes or ever having been at the Elysium he has built up, we feel a pride in him that is closely akin to a brotherly admiration. May his success be as signal in this labor of love, as his efforts have been in founding Oneida. Long live the SOCIALIST.

A SCIENTIFIC OVEN.

We select the following from our O. C. correspondence as giving an off-hand description of a new oven which the Community has lately built. From the description and general jubilant tone of the letter we judge that the new oven is a success:

* * * "I wish you could see our chief baker just now when he is running his new oven. He looks complacently calm, and as calmly happy as a young mother over her first baby. To be sure he doesn't talk much about it, but he is evidently hugely pleased with the change, and probably considers the English language inadequate to express his appreciation of the new oven. Imagine yourself in front of a small brick fort eight feet high, semi-circular in shape, flanked by stone walls fourteen feet apart and furnished with two grim-looking port-holes near the bottom. These port-holes are the iron doorways to the furnaces and ash-pits. Between, and above the furnace doors are two cog-wheels and an iron pulley, which are connected with a stout shaft projecting from the interior of the brick fortress. This machinery is driven by a small engine at some distance by means of line-shafting and belts.

"Going around to one side we discover a pair of iron doors which open directly into the interior of our fort. At one side, deep within a niche, is a pyrometer which we observe indicates 400 degree Fah. Just over the doors is the handle to the great damper and the belt-shifters for stopping or starting, or for changing the speed. Along comes 'Uncle B.,' good-natured soul, and we ask permission to peep within; 'Certainly, by all means,' he replies. The doors fly open, and we peer within the dim cavern with a slight sense of awe. Slowly and silently a procession of loaves of bread move into view, pass the open door and disappear into the darkness beyond. Within all is dark, hot and still; without, all is light, cool and clean. What a contrast with our former system! Here, the fire, the fuel, the ashes, dirt and litter, are all out of sight. You would hardly suspect the presence of an oven anywhere about, were it not for the machinery and some characteristic fixtures.

"In the old arrangement every thing was 'all in a heap.' The oven itself, a huge, smoke-blackened, overgrown iron box with a red-hot, roaring furnace within, and smoke and ashes all about, emitting a periodical broadside of scorching air every time the doors were opened. Whew! No one, unless possessed of the resisting powers of a salamander, could run one of those Taggett ovens and expect to live his allotted term. And then the waste of fuel. We are not as yet prepared to give the exact figures, but we can safely assume that this new oven will save fifty per cent. in fuel, to say nothing of the increased comfort of the baker.

"But to go on with our details: the floor of the oven is made of slabs of soap-stone one inch thick which rest upon an iron frame work. This iron and stone table is three-and-a-half feet in width and revolves around a central pier six feet in diameter, thus giving a diameter of thirteen feet to the revolving table. The furnaces are directly beneath this circular table, and the hot air passes around both ways to the rear of the central pier, whence it escapes up the chimney. The brick arch over the baking space is quite low, so as to economize heat and labor.

"Although we have used this new oven but a short time, we can heartily recommend it to those who are in circumstances to warrant the outlay. It is the oven for Communities and Coöperative Societies. In fact, wherever men permanently congregate in such numbers as to require large baking facilities we know of no better oven than the one we have thus briefly described. So far as we can see, it is built to last for many years. It is simple, economical and convenient; and the baking done in it is PERFECTION."

THE GIRLINGITES.

["MOTHER GIRLING" and her followers may be the foolish fanatics the papers represent for aught we know, but it is always safe to suspend judgment on the first reports touching any new sect, and await more impartial accounts. The following sketch may possibly be too favorable; but it has the advantage of having been written after a personal interview with Mrs. Girling:]

Last July, having occasion to visit England, I determined, as well for my own satisfaction as to gratify several friends, to seek an interview with Mrs. Girling. It was easier to indulge the wish than to accomplish it, for she with her little band of disciples had been ejected from their home by the strong arm of the law, and it was some time before I could discover their place of refuge. At last I found that a gentleman named Her-

bert had allowed them to take possession of a barn and two or three acres of land not very far from Southampton—the same Southampton where Isaac Watts, looking over the river into the verdure of the Isle of Wight, was inspired with the metaphor in his beautiful hymn—

"Sweet fields beyond the swelling flood
Stand drest in living green."

Mrs. Girling appeared gratified by my visit, and all the more when I told her that I was from America, and that many persons there were interested in her experiment. She was by no means reticent, but expressed herself ready and willing to answer any inquiries I might wish to make. I told her that I had first heard her name by reading certain statements in the newspapers; and with her consent I read to her an article which appeared in the *London Spectator*, which described the baptism of the Holy Spirit which she received in midnight darkness and solitude after long and earnest prayer, and her noonday vision eight years later, when she was fully persuaded that she saw the form and face of Christ; giving also a brief account of her views of the Second Advent, celibacy and victory over death—with her declaration that she had experienced many miraculous cures, even before the revelation of Christ, which gave her complete assurance that her body would not see death. She said this account was substantially true, and then entered into a long statement, the object of which was to throw light on the mode and manner of that memorable vision, that great event of her life. As I recollect, she did not make it more clear to me, for she is not a woman of learning—probably unaccustomed to the use of words with scientific accuracy, especially concerning matters of ontology. But she certainly knows what she is talking about, and is evidently the subject of some extraordinary communication. Nobody could listen to her for a quarter of an hour without being satisfied of that, and that she is a person of entire probity and truthfulness. I was much impressed with the frequent reiteration of such phrases as, "My sins were forgiven;" "I knew that my sins were pardoned"—as if that state of justification were the necessary precedent to any living faith in Christ's salvation.

In London I had heard Mrs. Girling and her followers spoken of as Shakers. I thought this strange, as there are no Shakers in England. So I asked if she were in correspondence with the Shakers of America. But she expressly disclaimed all knowledge of the Shakers, and declared that God alone had made her what she is; that she was brought up among the Methodists, but that speaking of these things was found to be incompatible with membership in that society, so they cut her off. For she could no more cease to speak of the things which she had seen and heard than fire could cease to burn when communicated to inflammable material. On Sunday she discourses publicly to large congregations, on the mighty theme of the Lord's Second Coming, many coming fifteen to twenty miles, and one even thirty miles, to hear. She communicated, with beautiful simplicity, many minor details which it is hardly worth while to make public. The general feeling about her among the superfine religionists of all sects is that of bitter hostility. The tough, sensual, unyielding nature of the English mind, allied as it is with an enormous unconscious self-sufficiency, makes the progress of any thing new, especially in religion, extremely difficult. The Girlingites have already been tried as by fire, and as they still persist, it is reasonable to suppose that there is some pure gold among them.

PNEUMA.

THE WAY THE WORLD GOES.

From the *Industrial Review*.

How money may be made, and how a successful man should display his grandeur may be easily seen in the case of Twycross v. Grant, dealt with the other day on appeal before the Lord Chief Justice. The moralities and respectabilities of the case were very plain. A tramway was required in Lisbon, and the Duke of Saldanha had the power, we believe, of granting the concession. It was arranged between this nobleman and Mr. Grant, who was to form the Company, that for his trouble in the business he was to receive £16,000. It is said there "is picking in the carving of a chicken," and so the Duke of Saldanha had £16,000 as his pick. "Thrift, thrift, Horatio!" and nobody can say that the Duke was not thrifty.

But his thrift was nothing to that of Mr. Albert Grant. His picking was £45,000, which, when added to the other, made £61,000; and when it is considered that the whole sum asked for to make and work the tramway was £248,000, it must be confessed that £61,000 to be divided between two persons without any reference to making and working the line was really a handsome thing. Mr. Twycross took £700 of shares in this concern, which as a matter of course came to grief; and as he had found out in the meantime that the

agreement for dividing the £61,000 had been withheld from the knowledge of the share-holders, he made an effort to get his money back again, and thus the particulars of the transaction came to be made known.

We are not interested in the views taken of this case by the judges who do not agree with each other. We know little or nothing about the law. We have seen what the facts are, and we remember that Baron Albert Grant declared that this was his ordinary way of doing business, and that the Barings and Rothschilds did their business in precisely the same manner; and we know that these are high names in the City, and that the two firms are as rich and respectable as any two firms in the world. We see by this case how dukes, barons, and other respectable people, who are not shoemakers or tailors, make money. Let us find out, if we can, how they spend it.

Albert Grant and others who pick up money in a like way desire to shine—to make a figure in the world. To do this is not always easy, and the modes adopted by different persons differ widely. One man hugs his money, and when he feels he must go, builds and endows a church. Another leaves in his will large sums for missionary purposes. Albert Grant decided to build himself a house. It is now for sale, and will in a little time pass into the hands of some successful man with whom the tide has not yet turned—with whom perhaps it will never turn. It has been reported that a rich nobleman of the highest rank was about to purchase it, though it is thought to be too great a thing even for him. This palace is situated in Kensington, and has cost much more than £250,000. It stands in seven acres of beautifully laid out ground, no small spot in the most fashionable part of the metropolis. The portico is supported by two immense monoliths of red marble, quite wonders to look at as single pieces of the best production of the quarry and the best efforts of the artist. There is also a magnificent central hall, the roof of which is supported by Caryatides most graceful in form and beautifully chiselled, and in addition to these, fluted white marble pillars. The windows are of stained glass, and these let the light into the drawing-room, ball-room, concert-room and dining-hall, whilst the picture gallery has had its walls prepared for all that could delight the eye as the product of the artist's studio. Besides these, there is a magnificent conservatory, a marble terrace, and what besides may be seen in the auctioneer's description.

What wonder if the world worships this sort of thing, or that those who become great in the city should look forward to rewards of this kind and exclaim:—

"Trust me, in bliss I shall abide
In this great mansion, that is built for me,
So royal, rich, and wide."

One year ago a list of the schemes floated by the builder of this palace was given in one of the newspapers. Their nominal value was over thirty-seven millions sterling, whilst their value on the 20th of July, 1876, when the list was published, was about three millions and a-quarter. Why should not palaces be built? Why should not limited liability companies be floated? And why should not working-men starve on low wages that moderate, or, if possible, large dividends may be paid on fictitious capital? We live in a speculating age; a money-making age; may we not also say a pauper-making age, and a criminal-making age? an age in which success is worshiped, and modest labor, eating the bread of honest toil, despised.

LLOYD JONES.

THE NEWS ON CHANGE.

THE book we noticed last week, "Wonders of Prayer," exhibits a new system of financiering, or speculation on securities, which might be commended to the crazy men of Wall-st. Transactions with the Lord seem to be entirely practicable, and his credit is No. 1 according to the evidence of sound men of business. The following testimonies are sustained by many more of similar character:

"Dividing with God.

"A merchant, in answer to inquiries, refers back to a period when, he says, 'In consecrating my life anew to God, aware of the ensnaring influences of riches, and the necessity of deciding on a plan of charity before wealth should bias my judgment, I adopted the following system:

"I decided to balance my accounts as nearly as I could every month; and reserving such a portion of profits as might appear adequate to cover probable losses, to lay aside, by entry on a benevolent account, one-tenth of the remaining profits, great or small, as a fund for benevolent expenditure, supporting myself and family on the remaining nine-tenths. I further determined, that when at any time my net profits, that is, profits from which clerk-hire and store expenses had been deducted, should exceed \$500 in a month, I would give twelve and a-half per cent.; if over \$700, fifteen per cent.; if over \$900, seventeen and a-half per cent.; if over \$1,100, twenty per cent.; if over \$1,300, twenty-two and a-half per cent.; thus increasing the proportion of the whole as God should prosper, until at \$1,500, I should give twenty-five per cent., or \$375 a month. As capital was of the utmost importance to my success in business, I decided not to increase the foregoing scale until I had acquired a certain capital, after which I would give one-quarter of all net profits, great or small; and on the acquisition of another

certain amount of capital, I decided to give half; and on acquiring what I determined would be a full sufficiency of capital, then to give the whole of my net profits.

"It is, now several years, since I adopted this plan, and under it I have acquired a handsome capital, and have been prospered beyond my most sanguine expectations. Although constantly giving, I have never yet touched the bottom of my fund, and have been repeatedly astonished to find what large drafts it would bear. True, during some months I have encountered a salutary trial of faith, when this rule has led me to lay by the tenth, while the remainder proved inadequate to my support; but the tide has soon turned, and with gratitude I have recognized a heavenly hand more than making good all past deficiencies."

"Giving Blessed.

"A merchant of St. Petersburg, at his own cost, supported several native missionaries in India, and gave liberally to the cause of Christ at home. On being asked how he could afford to do it, he replied:

"Before my conversion, when I served the world and self, I did it on a grand scale, and at the most lavish expense. And when God by his grace called me out of darkness, I resolved that Christ and his cause should have more than I had ever spent for the world. And as to giving so much, it is God who enables me to do it; for, at my conversion, I solemnly promised that I would give to his cause a fixed proportion of all that my business brought in to me; and every year since I made that promise, it has brought me in about double what it did the year before, so that I easily can, as I do, double my gifts for his service."

"And so good old John Bunyan tells us,

"A man there was, some called him mad,
The more he gave, the more he had."

"And there are truth and instruction in the inscription on the Italian tombstone, 'What I gave away, I saved; what I spent I used; what I kept, I lost.' 'Giving to the Lord,' says another, 'is but transporting our goods to a higher floor.' And, says Dr. Barrow, 'In defiance of all the torture and malice and might of the world, the liberal man will ever be rich; for God's providence is his estate; God's wisdom and power, his defense; God's love and favor, his reward; and God's word his security.'"

"Lending to the Lord."

"A physician who is not a professor of religion, in a neighboring city, has for many years exhibited an unshaken faith in that declaration. He told me that he has made many experiments on it, and the Lord has fulfilled his word, 'That which he hath given will he pay him again,' in every case. One of his 'experiments' came under my observation.

"It was a bleak and chilling day in the winter of 1847-8. The doctor was going his rounds and met a poor colored boy in the street. He was nearly frozen to death. He accosted the doctor, and asked him most piteously for a little money, stating at the same time, that his master, an old Quaker, had excluded him from the house, and compelled him to remain in the barn; he could stand it no longer, and desired to go home—twenty miles up the river. The doctor now had the materials for another test of the promise. 'You shall not suffer if I can help you,' was his cheering reply to the boy. He requested him to call at his office, and went to a neighboring hotel and told the landlord to keep the boy until farther orders. Late in the evening the boy again appeared at the office, and stated that the landlord had said, 'We don't keep darkies over night.' The doctor immediately started out in search of new quarters, and, after some difficulty, found a colored woman who was willing to keep the boy for a few days. In a short time the river, which had been closed with ice, was open. The doctor paid the bills, gave the boy a dollar, and bade him God speed. That is what he calls lending to the Lord. Now for the payment. When he called at the house of the colored person to pay the bill, he 'accidentally' met an old lady, who scrutinized him closely, and at length said, 'A'n't you Doctor B—?' 'Yes,' was the reply; 'but who are you?' 'No matter about my name; I owe you four dollars, which you have long since forgotten, and which I did not intend to pay you till I saw what you have done to that poor boy. The Lord bless you for your kindness. Next week you shall have your money.' She came according to her promise and offered the money, but the doctor was unwilling to take it, as he had no charge on his books. She forced it on him. He afterwards simply remarked, 'My meeting that woman was not a mere accident; the Lord always fulfills his promise. I generally get my capital back, with compound interest.'"

We cannot forbear one comment which the reading of these stories suggests.

It is a kind of commercial relation which these parties have with the Lord. They deal with him as with a banker. They lend to him and get compound interest. Here we see perhaps the highest point which the civilization of individualism has touched. The Lord conforms to the idea that he is a banker—he winks at the times of this ignorance as Paul would say—but doubtless he is ready for a better relation, and will reward a greater trust as surely as he has the less. He is ready for the relation of Communism where there will be no

accounts, no trading—men will not talk of “lending to the Lord,” “dividing with the Lord;” they will have no reserve, and God’s care will be like a father’s, minute and continual.

THE EMBROIDERY OF HISTORY.

“ONE of the bits of history most familiar to Americans is Jackson’s battle of New Orleans, where, from behind his breastwork of cotton bales (a material which the enemy’s cannon could not pierce), he repulsed with prodigious slaughter Pakenham’s veterans, fresh from their European victories. This story of the rampart of cotton, as related in both English and American histories, is, however, purely apocryphal. Its origin seems to have been the fact that, many days before the battle of January 8th (for Jackson’s troops had been working steadily at the intrenchments since Christmas), about fifty cotton bales were taken out of a neighboring flat-boat and thrown into a line of earthworks to increase its bulk. About a week before the assault, in a preliminary skirmish, as Walker tells us in his “Jackson and New Orleans,” the enemy’s balls, striking one of these bales, knocked it out of the mound, set fire to the cotton, and sent it flying about to the great danger of the ammunition. All the bales were consequently removed. “After this,” continues the account, “no cotton bales were ever used in the breastwork. The mound was composed entirely of earth dug from the canal and the field in the rear. The experiment of using cotton and other articles in raising the embankment had been discarded.”

Our ancestors, also, used to enjoy the story of Putnam’s exploit at Horseneck, where he escaped from a party of Tryon’s troopers by forcing his horse down a flight of seventy stone steps (another account swells them to a hundred) that formed the stairway by which the villagers ascended to the church on the brow of the hill. This is the narrative in Peter’s “History of Connecticut,” a book which Dwight calls “a mass of folly and falsehood.” The story of the stairway is sheer fabrication, founded on the fact that common stones here and there aided the villagers to ascend the hill; yet there exist pictures of Putnam charging down a long tier of steps as well defined and regular as those of the capitol at Washington, while the discomfited dragoons at the top pour in a volley that does not harm him.

A partial parallel to this exaggeration may be found in the current descriptions of “Sheridan’s Ride,” at Winchester, a solid exploit, brilliantly touched up in Buchanan Read’s verse, concerning which last the great cavalry general is said to have jocosely remarked that if the bard had seen the horse he never would have written the poem.—*G. E. Pond, in The Galaxy for July.*

CLEOPATRA’S Needle seems at last about to be started from its Egyptian sand-bed at Alexandria, on its way to England, the negotiations with Mr. Demetrio, who owns the land where the toy weighing 440,000 pounds lies, having been concluded favorably. It is sixty-nine feet long, and eight feet square at the base. When covered with a cylindrical iron case, the whole will weigh some 600,000 pounds. The case is now being made at the Thames Iron Works, and will be sent out in pieces. It is to be ninety-two feet long, and fifteen feet in diameter, with plates three-eighths of an inch thick. It will be brought in tow of a steamer, although itself a regular vessel when all the appliances of deck, sails, mast, keels, rudder and sailing gear are attached to the needle-case. The case will float in nine feet of water; but to reach that depth it must be rolled over the sand some 400 feet. Of course the work is very slow, and it will be months, may be a year, before every thing will be ready for sailing.—*Library Table.*

L’Avenir des Femmes criticises women as beings who delight in discomfort. They have invented, it says, dresses too scant for easy walking, long trains to be stepped upon, collars that do not permit the head to be turned, pockets too low to be reached by the hand, high heels that cause them to trip, and big knots in their dresses which prevent them from sitting.

The Esquimaux and the Fuegians, at the extreme north and south of the American continent, agree in having no private property and no chiefs.

The following story is told by a Hartford clergyman: On his way home from church he found himself behind three ladies engaged in a lively discussion over the music of the service, one condemning the soprano and another the tenor, while the third stoutly defended both. As the discussion became warm, the third lady sought to pour oil on the troubled waters, and, in the words of the clergyman, “did so to perfection by a judicious and truthful remark, to which all of them at once assented; she simply said, ‘well, it was a miserable sermon, anyhow!’”

The son of a locomotive engineer shrieked to one of his playmates, a brakeman’s boy, who was in imminent danger of getting smashed by his mother, who was coming after him: “Get on the main line and give her steam! Here comes the switch engine!” But before the juvenile could get in motion, she had him by the ear, and he was laid up with a hot box.

RECEIVED.

HEREDITY, OR RESPONSIBILITY IN PARENTAGE. By Rev. S. H. Platt, A. M. 12mo, paper, 10 cents. S. R. Wells & Company, Publishers, 737 Broadway, New York.

FINAL ANNOUNCEMENT of the Woodruff Scientific Expedition Around the World. Starting October, 1877, and returning October, 1879. Indianapolis: Indianapolis Journal Co., Printers.

STUBBORN FACTS concerning True Sexual Relations. By “Common Sense.” Pamphlet, pp 32. Price, 15 cents. Worcester, Mass., Independent Tract Society.

BLESS THE BADGE OF HEAVEN’S BLUE. Song and Chorus, by Charlie Baker. Price, 50 cents. Cincinnati, Ohio: F. W. Helmick, 50 West Fourth-st.

ITEMS OF NEWS.

HOME.

Ohio is the biggest child of old Virginia.
Mary Kyle Dallas is a woman and a humorist.
Now is the time to plant strawberries and cream.
American butter goes to England fresh and sweet.
The English skylark has been naturalized at Cincinnati.
Eat strawberries now, and unbolted wheat bread forever.
The United States and Canada have 1838 idiots in Asylums.
Johnson’s “Universal Cyclopaedia” is now complete in four volumes.

The Brooklyn folks are going to make a push against the dram-shops.

It is reported that the administration will favor the remonetization of silver.

The Bank of Nevada is now the largest money concern in the United States. Its capital is \$10,000,000.

There is a Chinese Mission School in San Francisco with 90 students. They all speak excellent English.

South Carolina has quartered and cored her public debt, and now she concludes that she owes only \$5,976,912.

Of course the New York Custom House will have something to say against the reduction in numbers and salaries.

The amount of outstanding small National Bank notes is about \$9,000,000, but under the law it can be increased to \$53,000,000.

The *Western Empire*, drawing 21 feet and six inches of water, put to sea lately from New Orleans, with 6,227 bales of cotton aboard.

Collector Simmons, of Boston, has been down to Washington to see the President. We should like to have seen Mr. Hayes look him over.

Why is a mosquito so very careful of himself at three in the morning and so very reckless and ready to be mashed to death in the afternoon?

The export of petroleum for the first three months of 1877 was 114,522,181 gallons. For the same time in 1876 it was only 83,404,512 gallons.

William Conners, charged with complicity in the Northampton Bank robbery, slipped out of Ludlow-street jail while the guard was fooling around after his dinner.

Wm. H. Vanderbilt has returned from Europe, and we may now expect to see our Western wheat go to England without having to stop and dissipate in New York.

“A thing of booty is a joy forever,” said the poet when he saw a crow flying away from a cornfield. Mr. Hayrick, the farmer, said he didn’t see any caws for that remark.

The work of evolution goes on. John Adams, a great-grandson of old John Adams the schoolmaster and statesman, has modeled a bust of Charles Francis Adams, his father.

Mr. Evarts has been pinching the Peruvian ear for something or other. It is all right; we have inherited a little grudge against the Spaniard and all of his grandchildren.

The *New Orleans Democrat* has it that General Ord is the grandson of George IV. and the actress Mrs. Fitzherbert, to whom he was married without the consent of Parliament.

The amount of gold in circulation is estimated at \$3,500,000,000. If in one mass it would not exceed a twenty-five foot cube. Since 1850 it has accumulated faster than silver.

The Woodruff Scientific Expedition for a two-year cruise around the world will, it is thought, get away in October. The total expense of each passenger will be \$2,500 paid in advance.

There is an immense number of people who are behaving real well. If they would only steal something or club somebody they might get into the papers and keep our hearts from languishing.

It has been found in Massachusetts and in some of the Western States that children will learn to read our ordinary spelling in much less time if they are first taught to read in the phonetic readers.

Pan-Presbyterianism is the new thing just now. The ministers are going to Scotland after it. Why don’t we have some Pan-Christianity and some Pan-Communism, and then some Pan-common sense?

General Ord is going to chase those marauders right down into their holes on the other side of the Rio Grande. Mexico don’t want to be Ordered around in that way, but we guess she will have to stand it.

The Murphyites appear to be conducting their movement in a spirit of good sense and charity. The liquor dealers may be, and doubtless are, mistaken in their means of grace, but they are not necessarily fiends from hell.

The Oneida Historical Society is making efforts to have on the 6th of August a celebration of the 100th anniversary of the battle of Oriskany. It was that battle which broke the alliance between the Six Nations and the English.

The fifth annual report of the Silk-Growers’ Association announces that 1,284,860 pounds of silk have been manufactured in this country during the year ending in December last. The value of this product was \$26,593,103.

Mr. John Burroughs goes to Walt Whitman for the muck and humor which are lacking in other authors. “With Emerson alone,” he says, “we are rich in sunlight, but poor in rain and dew,—poor too in soil, and in the moist, gestating, earth principle.”

After the sale of the 4½ per cent. Bonds has reached \$200,000,000 the Government will stop the sale and borrow money at lower rates. \$25,000,000 in 4 per cent. bonds have just

been issued to a Syndicate, who will sell them at par for 30 days and in denominations from \$50 upwards so as to make them a popular form of investment.

The United States Navy has only seventy-five ships afloat of all sorts. There are 1,552 officers to command these vessels. Of the \$6,600,000 appropriated last year for the pay rolls, the officers got \$4,744,224, while the 5,948 seamen got \$1,855,776. Our navy is a good deal like the New England farmers who are said to have educated heads while their bodies are weak and puny.

Between \$7,000 and \$8,000 of the \$10,000 necessary for a preliminary outfit of Captain Howgate’s Arctic expedition has been already subscribed. He hopes to send out Captain Tyson in August with fifty or sixty men to establish a colony at some point on Lady Franklin Bay, about 400 miles from the North Pole. From this base of supplies the colonists will work away at the problem of reaching the pole till the thing is done. Meantime they will become acclimated and be visited annually and kept supplied with every thing necessary to their health and comfort.

FOREIGN.

Epirus and Thessaly begin to simmer.

Russia has ordered a levy of 218,000 more troops.

It don’t pay to hunt fish with dynamite in England.

The bank of Montreal has a capital of \$12,000,000.

London had 13½ hours of sunshine in the last week of May.

English pottery is getting to be the most artistic in the world.

Servia has 15,000 men concentrated at Belgrade and Kragujevatz.

The Cretans think it is a good time to put in a claim on the Porte and be sassy.

Prince Louis Napoleon is studying hard. He is not allowed to forget that he is a Bonaparte.

The Belgians are strengthening the defenses of Antwerp in view of what may soon come.

Indian corn matures moderately well in the southwest counties of England—Cornwall, Devon, Dorset and Somerset.

Of the 6,275 vessels which passed through the Suez Canal from 1867 to 1875, 4,347 were English, and only 10 were American.

The French Republicans said they were going to maintain a perfect calm in the Chamber when M. Gambetta’s interpellation was presented. They didn’t.

The Marquis of Salisbury has denied that there has been any changes in the relations between England and Afghanistan and that English troops are preparing to cross the Indus.

And now Turkey thinks she owns the Suez Canal and can stake it off for a shindy if she has a mind to. Humph! We guess that is a question that will have to be settled by the strongest.

Mr. Frederick Bridgman, an American artist in Paris, has been awarded a medal for his picture called, “The Interment of a Mummy.” It is not easy for a foreigner to win such prizes in France.

There is no doubt but that England’s determination to look out for her own interests is very embarrassing to the Russians. She will neither say what she is going to do, nor tell what her interests are. And that is the way she nags the Muscovite.

The *Russian Magazine of Political Economy* thinks Russia will not have more than 150,000 men to operate in the Balkans, after leaving 100,000 to hold the Danube, another 100,000 to defend the coast of the Black Sea, and 300,000 more to stick out their elbows toward Austria.

We hear nothing from the Russians on the Danube except a report that they are very secret and may be endeavoring to cross the river. Letter-writers are not allowed to get beyond the Russian head-quarters. The Grand Duke lets them know as much or as little as he chooses.

The fighting in Montenegro has been desperate and bloody. The Turks in attempting to relieve Piva, Garauka and Nicies were advancing by three different roads. The column under Suleiman Pasha, moving by the way of the Duga pass, was met on the 4th and after a protracted fight made to suffer a loss of 3,000 killed.

To understand the Eastern news you must get a war-map and find out the meaning of *interpellation*, *débâcle* and *contingent*, and then wait four or five years for some Cyclopedist to write it all up. The managers of that war are as stingy of real news as if they were conducting a prize-fight and were trying to blind the police.

It was some Niggeraguan who thwarted the United States in their attempt to establish an inter-oceanic canal through Central America. He wanted to have Nicaragua fortify it and stand over it with a gun. Oh Niggeragua, don’t you know who they are! You will have to let them go through by and by and be thankful for a chance to sell pea-nuts to the passengers.

All we have to say about the war in Armenia is that the men on that board have been jostled around since our last. There are rumors of hard and heavy fighting at Kars. The Russian center, instead of being almost to Erzeroum, has fallen back from the Soghanlu passes to Kars. Perhaps their advances have only been small bodies of bushwhacking Cossacks. Mukhtar Pasha is reported as still holding his position at Zewin 50 miles from Erzeroum, and the Russians are reported to have taken Toprak Kaleh.

The reassembling of the French Parliament was attended with unusual interest and the greatest of disorder and violence of speech. The session on the 14th is reported to have been more stormy than any thing since the first Revolution. President MacMahon gave notice of his intention to dissolve the Chamber of Deputies with the consent of the Senate, and that body referred the matter to its bureau. MacMahon’s excuse for exercising his constitutional prerogative was that no Ministry can hope to maintain itself in the present Chamber without submitting to the conditions of the radical party. The reading of the message was followed by a violent interpellation by M. Paul Bethmont on the part of the Republicans; the Right became excessively mad, and M. Gambetta fainted at the close of his speech. The German and Italian Ministers watched the affair closely, as in the present state of Europe their respective Governments may be called on to act promptly.

SOCIALISTIC NOTICES.

Correspondents wanted among those who would like to write on the subject of Liberal Christian Communism, especially if such correspondents have a wish to do something practical. Something quite new proposed.

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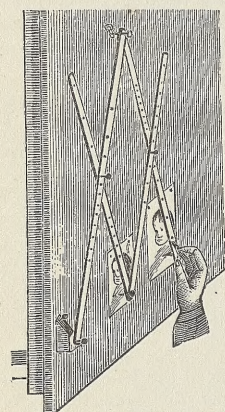
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